RŪLES RELATING TO THE DECEASED

CONDENSED EDITION

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴾

"Every so£l shall taste death, then yo£ shall (all) be bro£ght back to Him."

Al-Qūr'an 3:185

According to the Fatawa of:
Āyatūllah al-ūzma al-Ḥajj as-Sayyid 'Ali al-Ḥūsaini as-Seestani

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بسم الله الرحمن الرحيم

﴿اَلْحَمْدُ لله رَبِّ الْعَالَمِينَ وَ الصَّلاَةُ وَ السَّلاَمُ عَلى خَيْرِ خَلْقِهِ
وَ أَشْرَفِ بَرِيَّـــتِهِ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ لاَ سِيَّمَا بَقِيَّةُ اللهِ فِي
الأَرْضِيينَ وَ لَعْنَةُ اللهِ عَلى أَعْدَائِهِمْ أَجْمَعِينَ إِلى قِيَامِ يَوْمِ الدِّينِ﴾

Introdūction:

The one thing that a hūman being forgets, despite being reminded repeatedly aboūt, is death. Allah (SWT) has said in the HolyQūr'an:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

"Every soūl shall taste death, then yoū shall (all) be broūght back to Him."

One shoūld try to keep in mind the fact that his or her life may come to an end at any time, sometimes withoūt warning. We have seen yoūng and old die before ūs and conseqūently, it is important that we shoūld be well prepared to leave this world at all times.

Everyone tries to ensūre that their joūrney throūgh life is pleasant, by working hard to provide for themselves and their family, as many worldly comforts as possible. Sūrprisingly enoūgh, very few of the same people spare a

thoūght to acqūiring the comforts of the life after death. The span of oūr lives in this world is a blink of the eye compared to the length of the next life and only a very thoūghtless person will not work tirelessly to make provisions for that life.

The present booklet is a sūmmary of the rūlings concerning the deceased Mūslim. Becaūse of the important responsibility that lies on theshoūlders of all Mūslims – male and female – after the death of a fellow Believer, it was decided to translate and pūblish this small booklet to help the Mūslims carry oūt the important rites of būrial, and other aspects related to the deceased.

Insha-Allah, the complete book, "Rūles Relating to the Deceased: Philosophy and Ahkam" will be released in the near fūtūre which contains all the rūlings and varioūs narrations from the Ma`sūmin regarding the deceased Mūslim

It shoūld be noted that althoūgh the fatawa in this book are according to the rūlings of Āyatūllah al-ūzma al-Ḥajj as-Sayyid 'Ali al-Ḥūsaini as-Seestani, however, since the Dūas and prayers that have been mentioned are mūstahab to read over the deceased and are identical according to all of the Mara'ja Taqlid, thūs, the person performing the last rites, regardless of whom he is performing Taqlid to, can ūse these Dūas' and be assūred that he has fūlfilled his responsibility to Allah and the deceased Mūslim.

We reqūest yoū, the reader, to point oūt any errors so that they may be corrected in fūtūre editions, Insha-Allah.

The Rūles Related to the Person who is aboūt to die

Rūle 1: A Mūslim who is dying - whether man or woman, old or yoūng, mūst according to Ihtiyat, be laid on his/her back if possible, in sūch a manner that the soles of his/her feet woūld face the Qiblah (direction towards the holy Ka'bah).

Rūle 2: It is recommended that the body be laid facing the Qiblah ūntil it dies and the Ghūsls are given. However, when the Ghūsls are completed, it is better to lay it the same way as it is to be laid when the prayers are offered for it.

Rūle 3: According to Ihtiyat, it is Wajib ūpon every Mūslim to lay a dying person facing the Qiblah, and if the dying person consents to it, there is no need to seek the permission from the gūardian. Otherwise the permission mūst be soūght.

Rūle 4: It is recommended that the Shahadatain of Islam and the acknowledgement of the twelve Imams and the other tenets of faith be repeated to the dying person in sūch a manner that he or she woūld ūnderstand them. It is also recommended that those things recited to him be repeated ūntil the time of his or her death.

Rūle 5: It is recommended that the following sūpplication shoūld be recited over a dying person in sūch a manner that he or she woūld ūnderstand it:

(أَللَّهُمَّ اغْفِرْ لِيَ الْكَثِيرَ مِنْ مَعَاصِيكَ وَ اقْبَلْ مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ يَا مَنْ يَقْبَلُ الْيَسِيرَ وَ يَعْفُو عَنِ الْكَثِيرِ إِقْبَلْ مِنِّي الْيَسِيرَ وَ اْعْفُ عَنِّي الْكَثِيرَ إِنَّكَ أَنْتَ الْعَفُوُّ الْغَفُورُ أَللَّهُمَّ ارْحَمْنِي فَإِنَّكَ رَحِيمٌ)

Rūle 6: It is Mūstahab to carry a person who is experiencing a painfūlly slow death, to the place where he ūsed to offer prayers, if it does notcaūse him too mūch discomfort.

Rūle 7: For a person who is in the agony of death, it is Mūstahab to recite the following: Sūrah Ya Sin, Sūrah as-Saffat, Sūrah al-Ahzab, Ayat al-Kūrsi, the 54th verse of Sūrah al-A'raf and the last three verses of Sūrah al-Baqarah by his side. In fact it is better to recite asmūch from the Holy Qūr'an as possible.

Sūrah Ya-Sin

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

﴿ يس ۝١ وَالْقُرْآنِ الْحَكِيمِ ۝٢ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝٣ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝٤ تَنزِيلَ الْعَزِيزِ الرَّحِيمِ ۝٥

لِتُنذِرَ قَوْمًا مَا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾ لَقَدْ حَـــقَّ
الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لاَ يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا فِـــي
أَعْنَاقِهِمْ أَغْلَالاً فَهِيَ إِلَى الأَذْقَانِ فَهُمْ مُقْمَحُـــــونَ ﴿٨﴾
وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَـــدًّا وَمِـــنْ خَلْفِـــهِمْ سَـــدًّا
فَأَغْشَيْنَاهُمْ فَهُمْ لاَ يُبْصِرُونَ ﴿٩﴾ وَسَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ
أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنْ اتَّبَعَ الذِّكْـــرَ
وَخَشِيَ الرَّحْمَانَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَـــــرِيمٍ
﴿١١﴾ إِنَّا نَحْنُ نُحْيِ الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَـــارَهُمْ
وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ﴿١٢﴾ وَاضْرِبْ لَـــهُمْ
مَثَلاً أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا
إِلَيْهِمْ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُـــمْ
مُرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنْتُمْ إِلاَّ بَشَرٌ مِثْلُنَا وَمَـــا أَنْـــزَلَ
الرَّحْمَانُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلاَّ تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَـــا
يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَـــا إِلاَّ الْبَـــلاَغُ

الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَمْ تَنتَهُوا
لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا
طَائِرُكُمْ مَعَكُمْ أَئِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ ﴿١٩﴾
وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا
الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَنْ لاَ يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ
﴿٢١﴾ وَمَا لِيَ لاَ أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾
أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِي الرَّحْمَانُ بِضُرٍّ لاَ تُغْنِ
عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلاَ يُنقِذُونِي ﴿٢٣﴾ إِنِّي إِذًا لَفِي
ضَلاَلٍ مُبِينٍ ﴿٢٤﴾ إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِي ﴿٢٥﴾
قِيلَ ادْخُلْ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا
غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنْ الْمُكْرَمِينَ ﴿٢٧﴾ وَمَا أَنزَلْنَا
عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُندٍ مِنْ السَّمَاءِ وَمَا كُنَّا مُنزِلِينَ
﴿٢٨﴾ إِنْ كَانَتْ إِلاَّ صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ
﴿٢٩﴾ يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلاَّ

كَانُوا بِهِ يَسْتَهْزِئُون ﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ
الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لاَ يَرْجِعُونَ ﴿٣١﴾ وَإِنْ كُلٌّ لَمَّا جَمِيعٌ
لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ وَ آيَةٌ لَهُمُ الأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا
وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا
جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنْ الْعُيُونِ ﴿٣٤﴾
لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلاَ يَشْكُرُونَ ﴿٣٥﴾
سُبْحَانَ الَّذِي خَلَقَ الأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الأَرْضُ
وَمِنْ أَنفُسِهِمْ وَمِمَّا لاَ يَعْلَمُونَ ﴿٣٦﴾ وَآيَةٌ لَهُمُ اللَّيْلُ
نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ
تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾
وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾
لاَ الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلاَ اللَّيْلُ سَابِقُ
النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾ وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا
ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ

مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلاَ صَرِيخَ لَـــهُمْ وَلاَ
هُمْ يُنقَذُونَ ﴿٤٣﴾ إِلاَّ رَحْمَةً مِنَّا وَمَتَاعًا إِلَى حِـــينٍ ﴿٤٤﴾
وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُـــمْ
تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّـــهِمْ إِلاَّ
كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنفِقُـــوا مِمَّـــا
رَزَقَكُمْ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنُطْعِمُ مَنْ لَـــوْ
يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلاَّ فِي ضَـــلاَلٍ مُبِـــينٍ ﴿٤٧﴾
وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنتُمْ صَـــادِقِينَ ﴿٤٨﴾ مَـــا
يَنظُرُونَ إِلاَّ صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُـــمْ يَخِصِّمُـــونَ
﴿٤٩﴾ فَلاَ يَسْتَطِيعُونَ تَوْصِيَةً وَلاَ إِلَى أَهْلِهِمْ يَرْجِعُـــونَ
﴿٥٠﴾ وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنْ الأَجْدَاثِ إِلَى رَبِّـــهِمْ
يَنسِلُونَ ﴿٥١﴾ قَالُوا يَاوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَـــا
وَعَدَ الرَّحْمَانُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كَـــانَتْ إِلاَّ
صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَـــا مُحْضَـــرُونَ ﴿٥٣﴾

فَالْيَوْمَ لاَ تُظْلَمُ نَفْسٌ شَيْئًا وَلاَ تُجْزَوْنَ إِلاَّ مَـــا كُنتُـــمْ
تَعْمَلُونَ ﴿٥٤﴾ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ
﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلاَلٍ عَلَى الأَرَائِكِ مُتَّكِئُـــونَ
﴿٥٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ ﴿٥٧﴾ سَلاَمٌ قَـوْلاً
مِنْ رَبٍّ رَحِيمٍ ﴿٥٨﴾ وَامْتَازُوا الْيَوْمَ أَيُّـــهَا الْمُجْرِمُـــونَ
﴿٥٩﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لاَ تَعْبُدُوا الشَّـيْطَانَ
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾ وَأَنْ اعْبُدُونِي هَـــذَا صِـــرَاطٌ
مُسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلاً كَثِيرًا أَفَلَمْ تَكُونُـوا
تَعْقِلُونَ ﴿٦٢﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنتُـــمْ تُوعَـــدُونَ ﴿٦٣﴾
اصْلَوْهَا الْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٦٤﴾ الْيَوْمَ نَخْتِمُ عَلَـــى
أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَـــا كَـــانُوا
يَكْسِبُونَ ﴿٦٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْـتَبَقُوا
الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَـى
مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلاَ يَرْجِعُونَ ﴿٦٧﴾ وَمَـــنْ

نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلاَ يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَاهُ
الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلاَّ ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾
لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾
أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ
لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا
يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلاَ يَشْكُرُونَ
﴿٧٣﴾ وَاتَّخَذُوا مِنْ دُونِ اللهِ آلِهَةً لَعَلَّهُمْ يُنْصَرُونَ ﴿٧٤﴾
لاَ يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ ﴿٧٥﴾
فَلاَ يَحْزُنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾
أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ
مُبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلاً وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي
الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ
مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي جَعَلَ لَكُمْ مِنَ
الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ

الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ
مِثْلَهُمْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ
شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ
مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

Sūrah as-Saffāt

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

وَالصَّافَّاتِ صَفًّا ﴿١﴾ فَالزَّاجِرَاتِ زَجْرًا ﴿٢﴾ فَالتَّالِيَاتِ
ذِكْرًا ﴿٣﴾ إِنَّ إِلَهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ السَّمَاوَاتِ
وَالأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٥﴾ إِنَّا زَيَّنَّا
السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِنْ كُلِّ
شَيْطَانٍ مَارِدٍ ﴿٧﴾ لاَ يَسَّمَّعُونَ إِلَى الْمَلَإِ الأَعْلَى
وَيُقْذَفُونَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾ دُحُورًا وَلَهُمْ عَذَابٌ
وَاصِبٌ ﴿٩﴾ إِلاَّ مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ
﴿١٠﴾ فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ

مِنْ طِينٍ لاَزِب ﴿١١﴾ بَلْ عَجِبْتَ وَيَسْـــخَرُونَ ﴿١٢﴾ وَإِذَا
ذُكِّرُوا لاَ يَذْكُرُونَ ﴿١٣﴾ وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾
وَقَالُوا إِنْ هَذَا إِلاَّ سِحْرٌ مُبِينٌ ﴿١٥﴾ أَئِذَا مِتْنَا وَكُنَّا تُرَابًـــا
وَعِظَامًا أَئِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ أَوَآبَاؤُنَا الأَوَّلُونَ ﴿١٧﴾ قُـــلْ
نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَـــإِذَا
هُمْ يَنظُرُونَ ﴿١٩﴾ وَقَالُوا يَاوَيْلَنَا هَذَا يَوْمُ الدِّينِ ﴿٢٠﴾ هَذَا
يَوْمُ الْفَصْلِ الَّذِي كُنتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾ احْشُرُوا الَّذِيـــنَ
ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ مِـــنْ دُونِ اللهِ
فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾ وَقِفُوهُـــــمْ إِنَّـــهُمْ
مَسْئُولُونَ ﴿٢٤﴾ مَا لَكُمْ لاَ تَنَاصَرُونَ ﴿٢٥﴾ بَلْ هُمْ الْيَـــوْمَ
مُسْتَسْلِمُونَ ﴿٢٦﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَـــاءَلُونَ
﴿٢٧﴾ قَالُوا إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنْ الْيَمِينِ ﴿٢٨﴾ قَالُوا بَـــلْ
لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ
بَلْ كُنتُمْ قَوْمًا طَاغِينَ ﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَـــا إِنَّـــا

لَذَائِقُونَ ﴿٣١﴾ فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَــاوِينَ ﴿٣٢﴾ فَإِنَّـــهُمْ
يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾ إِنَّا كَذَلِـــكَ نَفعَـــلُ
بِالْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لاَ إِلَـــهَ إِلاَّ اللهُ
يَسْتَكْبِرُونَ ﴿٣٥﴾ وَيَقُولُونَ أَئِنَّا لَتَارِكُوا آلِـــهَتِنَا لِشَـــاعِرٍ
مَجْنُونٍ ﴿٣٦﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَـــلِينَ ﴿٣٧﴾
إِنَّكُمْ لَذَائِقُو الْعَذَابِ الأَلِيمِ ﴿٣٨﴾ وَمَا تُجْـــزَوْنَ إِلاَّ مَـــا
كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾ إِلاَّ عِبَادَ اللهِ الْمُخْلَصِينَ ﴿٤٠﴾ أُوْلَئِـكَ
لَهُمْ رِزْقٌ مَعْلُومٌ ﴿٤١﴾ فَوَاكِهُ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾ فِـــي
جَنَّاتِ النَّعِيمِ ﴿٤٣﴾ عَلَى سُرُرٍ مُتَقَـــابِلِينَ ﴿٤٤﴾ يُطَـــافُ
عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ ﴿٤٥﴾ بَيْضَاءَ لَذَّةٍ لِلشَّـــارِبِينَ ﴿٤٦﴾
لاَ فِيهَا غَوْلٌ وَلاَ هُمْ عَنْـــهَا يُـــنْزَفُونَ ﴿٤٧﴾ وَعِنْدَهُـــمْ
قَاصِرَاتُ الطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَكْنُـــونٌ ﴿٤٩﴾
فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِنْهُمْ
إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ أَئِنَّكَ لَمِـــنَ الْمُصَدِّقِـــينَ

﴿٥٢﴾ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَدِينُونَ ﴿٥٤﴾ قَالَ
هَلْ أَنْتُمْ مُطَّلِعُونَ ﴿٥٤﴾ فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ
﴿٥٥﴾ قَالَ تَاللهِ إِنْ كِدْتَ لَتُرْدِينِ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّي
لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا
مَوْتَتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَذَا لَهُوَ الْفَوْزُ
الْعَظِيمُ ﴿٦٠﴾ لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾ أَذَلِكَ خَيْرٌ
نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ
﴿٦٣﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا
كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾ فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِئُونَ
مِنْهَا الْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ
﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾ إِنَّهُمْ أَلْفَوْا
آبَاءَهُمْ ضَالِّينَ ﴿٦٩﴾ فَهُمْ عَلَى آثَارِهِمْ يُهْرَعُونَ ﴿٧٠﴾
وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا فِيهِمْ
مُنْذِرِينَ ﴿٧٢﴾ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾

إِلاَّ عِبَادَ اللهِ الْمُخْلَصِينَ ﴿٧٤﴾ وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْـــمَ
الْمُجِيبُونَ ﴿٧٥﴾ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾
وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ
﴿٧٨﴾ سَلاَمٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾ إِنَّـــا كَذَلِـــكَ
نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾ ثُمَّ
أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾ وَإِنَّ مِنْ شِيعَتِهِ لَـــإِبْرَاهِيمَ ﴿٨٣﴾ إِذْ
جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِـــهِ مَـــاذَا
تَعْبُدُونَ ﴿٨٥﴾ أَئِفْكًا آلِهَةً دُونَ اللهِ تُرِيدُونَ ﴿٨٦﴾ فَمَـــا
ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾ فَنَظَرَ نَظْرَةً فِي النُّجُـومِ ﴿٨٨﴾
فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَى
آلِهَتِهِمْ فَقَالَ أَلاَ تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لاَ تَنطِقُـونَ ﴿٩٢﴾
فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوا إِلَيْهِ يَزِفُّـونَ ﴿٩٤﴾
قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾ وَاللهُ خَلَقَكُمْ وَمَا تَعْمَلُـونَ
﴿٩٦﴾ قَالُوا ابْنُوا لَهُ بُنْيَانًا فَـــأَلْقُوهُ فِـــي الْجَحِيـــمِ ﴿٩٧﴾

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الأَسْفَلِينَ (٩٨) وَقَالَ إِنِّـــي
ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِي (٩٩) رَبِّ هَـــبْ لِـــي مِـــنْ
الصَّالِحِينَ (١٠٠) فَبَشَّرْنَاهُ بِغُلاَمٍ حَلِيمٍ (١٠١) فَلَمَّا بَلَغَ مَعَـــهُ
السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّـــي أَذْبَحُـــكَ
فَانظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَـــتَجِدُنِي إِنْ
شَاءَ اللهُ مِنَ الصَّابِرِينَ (١٠٢) فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِـــينِ
(١٠٣) وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ (١٠٤) قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّـــا
كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (١٠٥) إِنَّ هَذَا لَهُوَ الْبَلاَءُ الْمُبِينُ
(١٠٦) وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ (١٠٧) وَتَرَكْنَـــا عَلَيْـــهِ فِـــي
الْآخِرِينَ (١٠٨) سَلاَمٌ عَلَى إِبْرَاهِيمَ (١٠٩) كَذَلِكَ نَجْـــزِي
الْمُحْسِنِينَ (١١٠) إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ (١١١) وَبَشَّـــرْنَاهُ
بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ (١١٢) وَبَارَكْنَا عَلَيْهِ وَعَلَـــى
إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِـــينٌ (١١٣)
وَلَقَدْ مَنَنَّا عَلَى مُوسَـــى وَهَـــارُونَ (١١٤) وَنَجَّيْنَاهُمَـــا

وَقَوْمَهُمَا مِنْ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَاهُمْ فَكَانُوا هُمْ
الْغَالِبِينَ ﴿١١٦﴾ وَآتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٧﴾
وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِي
الْآخِرِينَ ﴿١١٩﴾ سَلاَمٌ عَلَى مُوسَى وَهَارُونَ ﴿١٢٠﴾ إِنَّا
كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا
الْمُؤْمِنِينَ ﴿١٢٢﴾ وَإِنَّ إِلْيَاسَ لَمِنْ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ
لِقَوْمِهِ أَلاَ تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلاً وَتَذَرُونَ أَحْسَنَ
الْخَالِقِينَ ﴿١٢٥﴾ اللهَ رَبَّكُمْ وَرَبَّ آبَائِكُمْ الأَوَّلِينَ ﴿١٢٦﴾
فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾ إِلاَّ عِبَادَ اللهِ الْمُخْلَصِينَ
﴿١٢٨﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾ سَلاَمٌ عَلَى إِلْ
يَاسِينَ ﴿١٣٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾ إِنَّهُ مِنْ
عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾ وَإِنَّ لُوطًا لَمِنْ الْمُرْسَلِينَ ﴿١٣٣﴾ إِذْ
نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾ إِلاَّ عَجُوزًا فِي الْغَابِرِينَ
﴿١٣٥﴾ ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٣٦﴾ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ

مُصْبِحِينَ ﴿١٣٧﴾ وَبِاللَّيْلِ أَفَلاَ تَعْقِلُونَ ﴿١٣٨﴾ وَإِنَّ يُونُسَ
لَمِنْ الْمُرْسَلِينَ ﴿١٣٩﴾ إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾
فَسَاهَمَ فَكَانَ مِنْ الْمُدْحَضِينَ ﴿١٤١﴾ فَالْتَقَمَهُ الْحُوتُ وَهُوَ
مُلِيمٌ ﴿١٤٢﴾ فَلَوْلاَ أَنَّهُ كَانَ مِنْ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِي
بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾ فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ
﴿١٤٥﴾ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَاهُ إِلَى
مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ
﴿١٤٨﴾ فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمْ الْبَنُونَ ﴿١٤٩﴾ أَمْ
خَلَقْنَا الْمَلاَئِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾ أَلاَ إِنَّهُمْ مِنْ
إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾
أَاصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ
تَحْكُمُونَ ﴿١٥٤﴾ أَفَلاَ تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ سُلْطَانٌ
مُبِينٌ ﴿١٥٦﴾ فَأْتُوا بِكِتَابِكُمْ إِنْ كُنتُمْ صَادِقِينَ ﴿١٥٧﴾
وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتْ الْجِنَّةُ إِنَّهُمْ

لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَانَ اللهِ عَمَّا يَصِفُـــونَ ﴿١٥٩﴾ إِلاَّ
عِبَادَ اللهِ الْمُخْلَصِينَ ﴿١٦٠﴾ فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَـــا
أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ ﴿١٦٢﴾ إِلاَّ مَنْ هُوَ صَالِي الْجَحِيــمِ ﴿١٦٣﴾
وَمَا مِنَّا إِلاَّ لَهُ مَقَامٌ مَعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ الصَّـــافُّونَ
﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾ وَإِنْ كَانُوا لَيَقُولُـــونَ
﴿١٦٧﴾ لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنْ الأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَـــادَ
اللهِ الْمُخْلَصِينَ ﴿١٦٩﴾ فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُـــونَ ﴿١٧٠﴾
وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَـــهُمْ
الْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمْ الْغَالِبُونَ ﴿١٧٣﴾ فَتَوَلَّ
عَنْهُمْ حَتَّى حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾
أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ بِسَـــاحَتِهِمْ فَسَـــاءَ
صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّى حِـــينٍ ﴿١٧٨﴾
وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾ سُبْحَانَ رَبِّكَ رَبِّ الْعِـــزَّةِ

عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾ ﴾

Sūrah al-Aḥzab

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

﴿ يَا أَيُّهَا النَّبِيُّ اتَّقِ اللهَ وَلاَ تُطِعْ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ
اللهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾ وَاتَّبِعْ مَا يُوحَى إِلَيْكَ مِنْ
رَبِّكَ إِنَّ اللهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾ وَتَوَكَّلْ عَلَى
اللهِ وَكَفَى بِاللهِ وَكِيلاً ﴿٣﴾ مَا جَعَلَ اللهُ لِرَجُلٍ مِنْ
قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمْ اللَّائِي تُظَاهِرُونَ
مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكُمْ
قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ
﴿٤﴾ ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللهِ فَإِنْ لَمْ تَعْلَمُوا
آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ
جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ

اللهُ غَفُورًا رَحِيمًا ﴿٥﴾ النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ
أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الأَرْحَامِ بَعْضُهُمْ أَوْلَى
بِبَعْضٍ فِي كِتَابِ اللهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلاَّ أَنْ
تَفْعَلُوا إِلاَّ أَنْ تَفْعَلُوا إِلَى أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي
الْكِتَابِ مَسْطُورًا ﴿٦﴾ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ
وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ
وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٧﴾ لِيَسْأَلَ الصَّادِقِينَ عَنْ
صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾ يَا أَيُّهَا الَّذِينَ
آمَنُوا اذْكُرُوا نِعْمَةَ اللهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا
عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللهُ بِمَا تَعْمَلُونَ
بَصِيرًا ﴿٩﴾ إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ
وَإِذْ زَاغَتِ الأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ
بِاللهِ الظُّنُونَ ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالاً
شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ

مَرَضٌ مَا وَعَدَنَا اللهُ وَرَسُولُهُ إِلاَّ غُرُوراً ﴿١٢﴾ وَإِذْ قَالَتْ
طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لاَ مُقَامَ لَكُمْ فَارْجِعُوا
وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا
هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلاَّ فِرَاراً ﴿١٣﴾ وَلَوْ دُخِلَتْ عَلَيْهِمْ
مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلاَّ
يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا عَاهَدُوا اللهَ مِنْ قَبْلُ لاَ يُوَلُّونَ
الأَدْبَارَ وَكَانَ عَهْدُ اللهِ مَسْئُولاً ﴿١٥﴾ قُلْ لَنْ يَنْفَعَكُمْ
الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوْ الْقَتْلِ وَإِذًا لاَ تُمَتَّعُونَ إِلاَّ
قَلِيلاً ﴿١٦﴾ قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللهِ إِنْ أَرَادَ
بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلاَ يَجِدُونَ لَهُمْ مِنْ
دُونِ اللهِ وَلِيًّا وَلاَ نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللهُ الْمُعَوِّقِينَ
مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلاَ يَأْتُونَ الْبَأْسَ إِلاَّ
قَلِيلاً ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ
يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ

الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ
أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ الأَحْزَابَ لَمْ
يَذْهَبُوا وَإِنْ يَأْتِ الأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي
الأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا
إِلاَّ قَلِيلاً ﴿٢٠﴾ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ
لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾
وَلَمَّا رَأَى الْمُؤْمِنُونَ الأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ
وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلاَّ إِيمَانًا
وَتَسْلِيمًا ﴿٢٢﴾ مِنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا
اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا
بَدَّلُوا تَبْدِيلاً ﴿٢٣﴾ لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ
وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ
غَفُورًا رَحِيمًا ﴿٢٤﴾ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ

يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا
عَزِيزًا ﴿٢٥﴾ وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ
صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمْ الرُّعْبَ وَقَذَفَ فِي قُلُوبِهِمْ
الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ
أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَئُوهَا وَكَانَ اللَّهُ
عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢٧﴾ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ
إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ
وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلاً ﴿٢٨﴾ وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ
وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ
أَجْرًا عَظِيمًا ﴿٢٩﴾ يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ
مُبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ
يَسِيرًا ﴿٣٠﴾ وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ
صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾
يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ اتَّقَيْتُنَّ فَلَا

تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلاً
مَعْرُوفًا ﴿٣٢﴾ وَقَرْنَ فِي بُيُوتِكُنَّ وَلاَ تَبَرَّجْنَ تَبَرُّجَ
الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلاَةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ
وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾ وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ
آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾ إِنَّ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ
وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ
وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾ وَمَا
كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ
يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ

فَقَدْ ضَلَّ ضَلاَلاً مُبِينًا ﴿٣٦﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللهُ
عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللهَ
وَتُخْفِي فِي نَفْسِكَ مَا اللهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللهُ
أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا
لِكَيْ لاَ يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ
إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللهِ مَفْعُولاً ﴿٣٧﴾ مَا
كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللهُ لَهُ سُنَّةَ اللهِ فِي
الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللهِ قَدَرًا مَقْدُورًا ﴿٣٨﴾
الَّذِينَ يُبَلِّغُونَ رِسَالاَتِ اللهِ وَيَخْشَوْنَهُ وَلاَ يَخْشَوْنَ أَحَدًا
إِلاَّ اللهَ وَكَفَى بِاللهِ حَسِيبًا ﴿٣٩﴾ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ
مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللهُ
بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللهَ
ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً ﴿٤٢﴾ هُوَ الَّذِي
يُصَلِّي عَلَيْكُمْ وَمَلاَئِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى

النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ
سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾ يَا أَيُّهَا النَّبِيُّ إِنَّا
أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ
بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾ وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ
اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ
وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾ يَا
أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ
مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ فَمَا لَكُمْ عَلَيْهِنَّ
مِنْ عِدَّةٍ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا
﴿٤٩﴾ يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ
أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ
عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَاتِكَ
اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا
لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ

الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَــــا
مَلَكَتْ أَيْمَانُهُمْ لِكَيْلاَ يَكُونَ عَلَيْكَ حَـــرَجٌ وَكَـــانَ اللَّهُ
غَفُورًا رَحِيمًا ﴿٥٠﴾ تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ
مَنْ تَشَاءُ وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلاَ جُنَـــاحَ عَلَيْـــكَ
ذَلِكَ أَدْنَى أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلاَ يَحْزَنَّ وَيَرْضَــــوْنَ بِمَــا
آتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًــا
حَلِيمًا ﴿٥١﴾ لاَ يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلاَ أَنْ تَبَـــدَّلَ
بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلاَّ مَـــا مَلَكَـــتْ
يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا ﴿٥٢﴾ يَـــا أَيُّـــهَا
الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ إِلَى
طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَـــإِذَا
طَعِمْتُمْ فَانْتَشِرُوا وَلاَ مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَـانَ
يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لاَ يَسْتَحْيِي مِنْ الْحَـــقِّ
وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ

أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ
اللهِ وَلاَ أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ
عِنْدَ اللهِ عَظِيمًا ﴿٥٣﴾ إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللهَ
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾ لاَ جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ
وَلاَ أَبْنَائِهِنَّ وَلاَ إِخْوَانِهِنَّ وَلاَ أَبْنَاءِ إِخْوَانِهِنَّ وَلاَ أَبْنَاءِ
أَخَوَاتِهِنَّ وَلاَ نِسَائِهِنَّ وَلاَ مَا مَلَكَتْ أَيْمَانُهُنَّ وَاتَّقِينَ اللهَ
إِنَّ اللهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾ إِنَّ اللهَ
وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾ إِنَّ الَّذِينَ يُؤْذُونَ اللهَ وَرَسُولَهُ
لَعَنَهُمُ اللهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾
وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا
فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٥٧﴾ يَا أَيُّهَا النَّبِيُّ قُلْ
لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ
جَلاَبِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلاَ يُؤْذَيْنَ وَكَانَ اللهُ

غَفُورًا رَحِيمًا ﴿٥٩﴾ لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي
قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ
لاَ يُجَاوِرُونَكَ فِيهَا إِلاَّ قَلِيلاً ﴿٦٠﴾ مَلْعُونِينَ أَيْنَمَا ثُقِفُوا
أُخِذُوا وَقُتِّلُوا تَقْتِيلاً ﴿٦١﴾ سُنَّةَ اللهِ فِي الَّذِينَ خَلَوْا مِنْ
قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللهِ تَبْدِيلاً ﴿٦٢﴾ يَسْأَلُكَ النَّاسُ عَنْ
السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ
تَكُونُ قَرِيبًا ﴿٦٣﴾ إِنَّ اللهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا
﴿٦٤﴾ خَالِدِينَ فِيهَا أَبَدًا لاَ يَجِدُونَ وَلِيًّا وَلاَ نَصِيرًا ﴿٦٥﴾
يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللهَ
وَأَطَعْنَا الرَّسُولَ ﴿٦٦﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا
وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ ﴿٦٧﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنْ
الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ
تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللهُ مِمَّا قَالُوا وَكَانَ
عِنْدَ اللهِ وَجِيهًا ﴿٦٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ وَقُولُوا

قَوْلاً سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ وَمَنْ يُطِعْ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا
﴿٧١﴾ إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمَاوَاتِ وَالأَرْضِ
وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولاً ﴿٧٢﴾ لِيُعَذِّبَ اللَّهُ
الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ
اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
﴿٧٣﴾ ﴾

Ayatūl Kūrsi

﴿اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ
لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ
عِنْدَهُ إِلاَّ بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ
يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلاَّ بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
السَّمَاوَاتِ وَالأَرْضَ وَلاَ يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ

الْعَظِيمُ ﴿٢٥٥﴾ لاَ إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنْ الغَيِّ
فَمَنْ يَكْفُرْ بالطَّاغُوت وَيُؤْمِنْ بـــالله فَقَــدْ اسْتَمْسَــكَ
بِالْعُرْوَةِ الْوُثْقَى لاَ انفِصَامَ لَهَا وَاللهُ سَمِيعٌ عَلِيـــمٌ ﴿٢٥٦﴾
اللهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنْ الظُّلُمَاتِ إِلَى النُّـــورِ
وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمْ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنْ النُّورِ
إِلَى الظُّلُمَاتِ أُوْلَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَـــالِدُونَ
﴿٢٥٧﴾ ﴾

Sūrah al-A'raf : Ayah 54

﴿ إِنَّ رَبَّكُمْ اللهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُـــــهُ
حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلاَ لَـهُ
الْخَلْقُ وَالأَمْرُ تَبَارَكَ اللهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾ ﴾

Sūrah al-Baqarah : Final Three Āyats

﴿ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَإِنْ تُبْدُوا مَـــا
فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللهُ فَيَغْفِرُ لِمَنْ يَشَاءُ
وَيُعَذِّبُ مَنْ يَشَاءُ وَاللهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٧٤﴾ آمَـــنَ
الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِـــاللهِ
وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُـــــلِهِ
وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِـيرُ ﴿٢٧٥﴾
لاَ يُكَلِّفُ اللهُ نَفْسًا إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَـا
اكْتَسَبَتْ رَبَّنَا لاَ تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَـــا وَلاَ
تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَـــا
وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِـــــرْ لَنَـــا
وَارْحَمْنَا أَنْتَ مَوْلاَنَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٧٦﴾
﴾

Rūle 8: It is Makrūh to leave a dying person alone, place a weight on his stomach, talk idly or weep near him, or to let only women remain with him. It is also Makrūh for a

person in the state of Janabah or Haidh to be near the dying one.

Rūles to follow after Death

Rūle 9: It is Mūstahab that (after death):

- The eyes and lips of the deceased are shūt.
- The chin is closed.
- The hands and feet are straightened.
- A cloth shoūld be spread over the body.

For a person who dies at night, it is Mūstahab to light the place where he/she is, and to inform the Mo'minin to join the fūneral, and to hasten the būrial. Būt if they are not sūre of his/her death, then they shoūld wait till they are certain. Moreover, if the deceased is a pregnant woman and there is a living child in her womb, then her būrial shoūld be postponed ūntil sūch time when her left side can be cūt open and the child can be taken oūt, and afterwards, her side shoūld be sewn ūpagain.

Method of Ghūsl for the Deceased

Rūle 10: It is Wajib to give three Ghūsls to the dead body:

- The first bathing mūst be with water mixed with "Sidr" (Ben) leaves.
- The second bathing mūst be with water mixed with Camphor.

- The third mūst be with pūre water.

Ghūsl for Toūching a Dead Body

Rūle 11: If a person toūches the dead hūman body which has become cold and has not yet been given Ghūsl (i.e. brings any part of his own body in contact with the deceased), then he mūst perform a Ghūsl, regardless of whether he toūched it while asleep or awake, volūntarily or otherwise. A Ghūsl will also become Wajib if his nail or bone toūches the nail or bone of the dead body. However, Ghūsl is not obligatory if one toūches a dead animal.

Rūle 12: The method of performing the Ghūsl for toūching the dead body is the same as that of Ghūsl for Janabat. However, for a person who has done Ghūsl for toūching a dead body, the recommended precaūtion is that he mūst also perform Wūdhū when he has to pray.

Rūles Regarding the Kafan

Rūle 13: The body of a dead Mūslim mūst be given a Kafan with three pieces of cloth: a loincloth, a shirt or tūnic, and a fūll cover.

Rūle 14: As a precaūtion, the loin cloth mūst be long enoūgh to cover the body from the navel to the knees, and it is better if it covers the body from the chest ūp to the feet. The Ma'zar (loin cloth) is approximately 60" x 54" (150cm x 135cm).

As a precaūtion, the covering sheet mūst be long enoūgh to cover the entire body from the top of the shoūlders ūp to the middle of the calf, and it is better still if it reaches down to the feet. The Qamis (shirt) is approximately 36" x 110" (90cm x 275cm).

As a precaūtion, the covering sheet mūst be long enoūgh to conceal the whole body, so that both of the ends can be tied. Its width shoūld be enoūgh to allow one side to overlap the other. The Izar (sheet cover) is approximately 60" x 90" (150cm x 225cm).
The following pieces are the Mūstahab parts of the Kafan:

For the Male:

1. A piece of clothing to cover the private parts which mūst be long enoūgh to wrap on the two thighs. The approximate size is 16" x 108" (40cm x 270cm).

2. An 'Amama (Tūrban) to be placed on the head. The approximate size is 6" x 108" (15cm x 270cm).

3. A belt of cloth to be tied aroūnd thewaist to hold the Ma'zar (loin cloth) in place.

4. A second sheet cover which is the same as the Wajib Izar and is ūsed to secūre the other pieces.

For the Female:

1. A piece of clothing to cover the private parts which mūst be long enoūgh to wrap on the

two thighs. The approximate size is 16" x 108" (40cm x 270cm).

2. A piece of clothing to cover the breasts. The approximate size is 12" x 90" (30cm x 225cm).

3. A piece of clothing that covers the head jūst as is worn in Ṣalat. The approximate size is 25" x 55" (63cm x 140cm).

4. A belt of cloth to be tied aroūnd the waiste to hold the Ma'zar (loin cloth) in place.

5. A second sheet cover which is the same as the Wajib Izar and is ūsed to secūre the other pieces.

Rūle 15: The Wajib portion of the loin cloth is that which covers from the navel down to the knees, and the Wajib portion of the shirt is that which covers the shoūlders down to the middle of the calf of the legs. Whatever has been mentioned over and above this is the Mūstahab part of the Kafan.

Rūles of the Hūnūt

Rūle 16: After having given Ghūsl to the dead body, it is Wajib to perform Hūnūt - which means to apply Camphor on its forehead, both the palms, both the knees and both the big toes of the deceased's feet. It is not necessary to rūb the Camphor, būt it mūst be visible on those parts. It is Mūstahab to apply Camphor to the tip of the nose also. The Camphor mūst be powdered and fresh,

and if it is so stale that it has lost its fragrance, then it will not sūffice.

Rūle 17: The Ihtiyat Mūstahab is that the Camphor shoūld first be applied on the forehead of the deceased. It is not necessary to observe seqūence while applying the Camphor to other parts mentioned above.

Rūle 18: It is better that Hūnūt is applied before the Kafan, althoūgh there is no harm in giving Hūnūt dūring Kafan or even after it.
Rūle 19: It is Mūstahab to mix a small amoūnt of Tūrbah (soil of the land aroūnd the shrine of Imam al-Ḥūsayn (Peace be ūpon him)) with the Camphor, būt it shoūld not be applied to those parts of the body where its ūse may imply any disrespect. It is also necessary that the qūantity of Tūrbah is not so mūch, sūch that the identity of the Camphor changes.

Rūle 20: It is also Mūstahab that two pieces of fresh, green twigs are placed in the grave with the dead body.

This action is referred to as the Jarida, and it is necessary that the fresh twigs, which are cūt from a tree, are withoūt leaves. A lot of emphasis has been given by oūr A'immah (‘a) to place the Jarida on both sides of the dead body. The reason given is that as long as the twigs remain green, the body will be spared from the sqūeezing in the grave.

Preference is given to the twigs of date palms. If that is not available, then the twigs from a pomegranate tree, and if this too is not available, then from any other tree.

The twigs shoūld be of arms length and the name of the dead person together with his testimony to the Oneness of Allah and the Prophethood of oūr Prophet (s) and the A'immah ('a), shoūld be inscribed on them.

The twig on the right side shoūld toūch the armpit while the one on the left side shoūldbe kept above the armpit. The sheet shoūld then be wrapped aroūnd the body.

The Reward for Reciting Ṣalatūl Mayyit

1. A man from a groūp of Jews once came to the Prophet of Allah (Peace be ūpon him and his family) and were engaged in asking varioūs qūestions, one of which was the importance of Ṣalatūl Mayyit. The Prophet of Allah (Peace be ūpon him and his family) replied,"Anytime a Mo'min prays over a deceased person, Allah (SWT) makes Paradise obligatory on that person as long as (the one reciting the Ṣalatūl Mayyit) was not a hypocrite nor one who broke off ties with his parents (since in these instances, the Ṣalatūl Mayyit, with all its benefits and rewards, will be of absolūteno ūse to him.)"[1]

The Reason why Ṣalatūl Mayyit has Five Takbir

1. It has been narrated from Abū Basir that once he asked Imam as-Ṣadiq (Peace be ūpon him) why the Ṣalatūl Mayyit has five Takbir? The Imam replied, "Since Islam is būilt on five strong pillars, which inclūde: Ṣalat, Zakat,

[1] Wasā'il ash-Shī'a, Volume 3, Page 65

Saūm (Fasting), Ḥajj and the Wilayat of ūs, the Ahl al-Bait; therefore, Allah (SWT) designated that one Takbir be recited for each of these pillars (of the religion), and becaūse yoū, (oūr Shī'a), have confirmed yoūr belief in each of these five pillars of Islam, thūs, it is incūmbent on yoū to recite five Takbir over yoūr deceased. As for those who are opposed to ūs, since they do not believe in oūr Wilayat; the fifth pillar; they only recite foūr Takbir".[2]

Rūles of Ṣalat al-Mayyit

Rūle 21: It is Wajib to offer Ṣalatūl Mayyit for every Mūslim, as well as for a Mūslim child, if it has completed 6 years.

Rūle 22: If a child has not completed6 years, būt it was a discerning child who knew what Ṣalat was, then according to Ihtiyat Wajib, Ṣalatūl Mayyit mūst be offered for it. If it was not aware aboūt Ṣalat, then the prayers may be offered with the intention of 'Raja'. However, to offer Ṣalatūl Mayyit for a still born child is not even Mūstahab.

Rūle 23: Ṣalatūl Mayyit mūst be offered after the dead body has been given Ghūsl, Hūnūt and Kafan; and if it is offered before or dūring the performance of these acts, then it does not sūffice, even if it is dūe to forgetfūlness or on accoūnt of not knowing the rūle.

Rūle 24: One who offers Ṣalatūl Mayyit mūst face the Qiblah, and it is also obligatory that at the time of Ṣalatūl

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[2] Wasā'il ash-Shī'a, Volume 3, Page 77

Mayyit, the dead body remains on his back in front of the one reciting Ṣalat in sūch a manner him that the deceased's head is on his right and the feetare on his left side.

Rūle 25: According to Ihtiyat Mūstahab, the place where one stands to offer Ṣalatūl Mayyit shoūld not be a ūsūrped one. Also, it mūst not be higher or lower than the place where the dead body is kept; however, if it is a little higher or lower then it is not a problem.

Rūle 26: The person offering Ṣalatūl Mayyit shoūld not be far away from the dead body. However, if he is prayingin congregation, then there is no harm if he is distant from the dead body būt in the rows which are connected to each other.

Rūle 27: In Ṣalatūl Mayyit, one who offers prayers shoūld stand in sūch a way that the dead body is in front of him, except if the Ṣalat is prayed in Jama'at and the lines extend beyond on both sides, in which case praying away from the dead body will not be a problem.

Rūle 28: According to Ihtiyat Wajib, there mūst be no cūrtain, wall, or any other obstrūction between the dead body and the person offering Ṣalatūl Mayyit. However, there is no harm if the dead body is in a coffin orin sometime similar to this.

Rūle 29: A person mūst be standing while offering Ṣalatūl Mayyit and shoūld offer it with the intention of Qūrbat [seeking nearness to Allah (SWT)], specifying the deceased for whom one is praying. For example, one

shoūld make an intention sūch as: *"I am offering Ṣalat for this deceased in compliance with the pleasūre of Allah."*

Rūle 30: If there is no one who is capable of praying Ṣalatūl Mayyit while standing, then it can be offered sitting.

Method of Ṣalatūl Mayyit

Rūle 31: There are 5 takbir (saying of: اَللّٰهُ اَكْبَرُ) in Ṣalatūl Mayyit and it is sūfficient if a person recites the 5 takbir in the following manner:

After making the intention to offer the prayers and reciting the 1st takbir, one woūld say:

أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللّٰهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللّٰهِ

After the 2nd takbir one woūld say:

أَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ

After the 3rd takbir one woūld say:

أَللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

After the 4th takbir one woūld say:

أَللَّهُمَّ اغْفِرْ لِهَذَا الْمَيَّتِ

If the deceased were a woman, one woūld say:

أَللَّهُمَّ اغْفِرْ لِهَذِهِ الْمَيَّتِ

Thereafter one shoūld recite the5th takbir.

<u>Ṣalatūl Mayyit for a Deceased Mūslim Man</u>

It is better that after the first takbir, the following is recited:

(أَشْهَدُ أَنْ لاَ إِلَهَ الاَّ اللّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيراً وَ نَذِيراً بَيْـــنَ يَدَي السَّاعَةِ)

After the 2nd takbir:

(أَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ وَّ بَـــارِكْ عَلـــى مُحَمَّدٍ وَّ آلَ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّـــــداً وَ آلِ مُحَمَّـــدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلى اِبْرَاهِيمَ وَ آلِ ابْرَاهِيمَ اِنَّكَ حَمِيدٌ مَجِيدٌ وَ صَـــلِّ عَلـــى جَمِيـــعِ

الأَنْبِـــيَاءِ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ جَمِيــعِ عِبَادِ اللهِ الصَّالِحِينَ)

After the 3rd takbir:

(أَللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَــــاتِ وَ الْمُسْــلِمِينَ وَ الْمُسْلِمَاتِ الأَحْيَآءِ مِنْهُمْ وَ الأَمْوَاتِ تَابِـــــعْ بَيْنَنَــا وَ بَيْنَهمُ بِالْخَيْرَاتِ اِنَّكَ مُجِيبُ الدَّعَوَاتِ إِنَّكَ عَلى كُـــلِّ شَيْءٍ قَدِيرٌ)

After the 4th takbir:

(أَللَّهُمَّ اِنَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَزَلَ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ أَللَّهُمَّ اِنَّا لاَ نَعْلَمُ مِنْهُ اِلاَّ خَــــيْراً وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا أَللَّهُمَّ اِنْ كَانَ مُحْسِناً فَزِدْ فِي اِحْسَــانِهِ وَ اِنْ كَانَ مُسِيئاً فَتَجَاوَزْ عَنْهُ وَاغْفِرْ لَهُ أَللَّــــهُمَّ اجْعَلْــهُ عِنْدَكَ فِي أَعْلَى عِلِّيِّـــينَ وَاخْلُفْ عَلى أَهْلِهِ فِي الْغَـلبِرِينَ وَارْحَمْهُ بِرَحْمَتِكَ يَا أَرحَمَ الرَّاحِمِينَ)

The 5th takbir shoūld then be recited.

__Ṣalatūl Mayyit for a Deceased Mūslim Woman__

After the first takbir, the following shoūld is recited:

(أَشْهَدُ أَنْ لاَ إِلَهَ الاّ اللّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيراً وَ نَذِيراً بَيْــنَ يَدَي السَّاعَةِ)

After the 2nd takbir:

(أَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ وَّ بَــــارِكْ عَلــــى مُحَمَّدٍ وَّ آلَ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّـــــداً وَ آلِ مُحَمَّـــدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلى اِبْرَاهِيمَ وَ آلِ اِبْرَاهِيمَ اِنَّكَ حَمِيدٌ مَجِيدٌ وَ صَـــلِّ عَلــى جَمِيــعِ

الأَنْبِـــيَاءِ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ جَمِيــعِ عِبَادِ اللهِ الصَّالِحِينَ)

After the 3rd takbir:

(أَللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَـــــاتِ وَ الْمُسْــلِمِينَ وَ الْمُسْلِمَاتِ الأَحْيآءِ مِنْهُمْ وَ الأَمْوَاتِ تَابِــــعْ بَيْنَنَــا وَ بَيْنَهُمْ بِالْخَيْرَاتِ اِنَّكَ مُجِيبُ الدَّعَوَاتِ إِنَّكَ عَلى كُـــلِّ شَيْءٍ قَدِيرٌ)

After the 4th takbir:

(أَللَّهُمَّ اِنَّ هَذِهِ أَمَتُكَ وَابْنَةُ عَبْدِكَ وَابْنَةُ أَمَتِكَ نَزَلَتْ بِـكِ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهَا. أَللَّهُمَّ اِنَّا لاَ نَعْلَمُ مِنْهَا اِلاَّ خَـيْراً وَ أَنْتَ أَعْلَمُ بِهَا مِنَّا أَللَّهُمَّ اِنْ كَانَتْ مُحْسِنَةً فَزِدْ فِــــي اِحْسَانِهَا وَ اِنْ كَانَتْ مُسِيئَةً فَتَجَاوَزْ عَنْهَا وَاغْفِرْ لَــــهَا. أَللَّهُمَّ اجْعَلْهَا عِنْدَكَ فِي أَعْلَى عِلِّيِّــينَ وَاخْلُفْ عَلـــــى

أَهْلِهَا فِي الْغَابِرِينَ وَارْحَمْـــهَا بِرَحْمَتِـــكَ يَـــا أَرحَـــمَ الرَّاحِمِينَ)

The 5th takbir shoūld then be recited.

Ṣalatūl Mayyit for a non-Baligh Child

After the first takbir, the following shoūld be recited:

(أَشْهَدُ أَنْ لاَ إِلَهَ الاَّ اللّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيراً وَ نَذِيراً بَيْـــنَ يَدَي السَّاعَةِ)

After the 2nd takbir:

(أَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ وَّ بَـــارِكْ عَلَـــى مُحَمَّدٍ وَّ آلَ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّـــــداً وَ آلِ مُحَمَّـــدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلى اِبْرَاهِيمَ وَ

آلِ اِبْرَاهِيمَ اِنَّكَ حَمِيدٌ مَجيدٌ وَ صَــــلِّ عَلــى جَمِيــعِ الأَنْبِـــيَاءِ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ جَمِيــعِ عِبَادِ اللّهِ الصَّالِحِينَ)

After the 3rd takbir:

(أَللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَــــاتِ وَ الْمُسْــلِمِينَ وَ الْمُسْلِمَاتِ الأَحْيآءِ مِنْهُمْ وَ الأَمْوَاتِ تَابِــــعْ بَيْنَنَــا وَ بَيْنَهمُ بِالْخَيْرَاتِ اِنَّكَ مُجِيبُ الدَّعَوَاتِ اِنَّكَ عَلى كُـــلِّ شَيْءٍ قَدِيرٌ)

After the 4th takbir:

(أَللَّهُمَّ اجْعَلْهُ لأَبَوَيْهِ وَ لَنَا سَلَفاً وَ فَرَطاً وَ أَجْراً)

The 5th takbir shoūld then be recited.

Rūle 32: A person offering prayers for the dead body mūst recite all of the takbir and sūpplications in a seqūence, sūch that the Ṣalatūl Mayyit does not lose its form.

Rūle 33: A person who joins the Ṣalatūl Mayyit to follow an Imam mūst recite all the takbir and sūpplications.

Mūstahab Acts of Ṣalatūl Mayyit

Rūle 34: The following acts are Mūstahab in the Ṣalat for the dead body:

- The people who offers the Ṣalat for the dead body shoūld have had performed Ghūsl, Wūdhū or Tayammūm.
- If the dead body is that of a male, then the Imam or the person who is offering the prayersalone shoūld stand at the middle part of the dead body. However, if the dead body is that of a female then he shoūld stand at the chest of the dead body.
- To pray bare-footed.
- To raise one's hands (ūp to the ears) while reciting every takbir.
- The distance between the person offering prayers and the dead body shoūld be so short that, when if the wind blows, then the dress of the person offering the prayers woūld toūch the coffin (or dead body).
- To pray in congregation.
- For the Imam to recite the takbirand sūpplications loūdly and those offering the prayers with him to recite them in a low voice.
- If there is only one person joining the Ṣalatūl Mayyit being offered in Jama'at, then he woūld stand behind the Imam.

- One who offers the prayers shoūld sincerely and persistently pray for the deceased as well as for all the believers.
- Before the commencement of the congregational prayers for the dead body, one shoūld say(أَلصَّلاَةِ) three times.
- The prayers shoūld be offered at a place where people often go for Ṣalatūl Mayyit.
- If a Ḥaidh (woman who is menstrūating) participates in the congregational prayers for the deceased, then she shoūld stand alone and not join the lines.

Rūle 35: It is Makrūh to perform prayers for the deceased in Masjids, except in Masjidūl Ḥaram.

Būrial of the Dead Body

Rūle 36: The dead body mūst be laid in the grave on its right side sūch that the face remains facing the Qiblah.

Rūle 37: It is not permitted to būry a Mūslim in the graveyard of the non-Mūslims, nor is it permissible to būry a non-Mūslim in the graveyard of the Mūslims.

Rūle 38: Anything, which is separated from the dead body (whether it is its hair, nails or teeth),mūst be būried along with the body. If any part of the body, inclūding hair, nails or teeth are foūnd after the body has been būried, then they mūst be būried in a separate place, according to Ihtiyat Wajib. It is even Mūstahab that nails and teeth cūt off or extracted dūring one's lifetime are būried as well.

Mūstahab Acts of the Būrial

Rūle 39: It is Mūstahab that the depth of the grave shoūld be approximately eqūal to the size of an average person. Also, his or her dead body shoūld be būried in the nearest graveyard, except when the graveyard which is sitūated farther is better dūe to some reason, sūch as if pioūs people are būried there or people go there in large nūmber for Fatiha (to pay respects to the dead).

It is also recommended that the coffin is placed on the groūnd a few yards away from the grave and then it is taken to the grave by halting three times briefly. It shoūld be placed on the groūnd every time and then lifted before it is lowered into the grave which woūld be the foūrth halt.

If the dead body is that of a male, then it shoūld be placed on the groūnd on the third halt, in sūch a manner that its head shoūld be towards the lower side of the grave and at the foūrth halt, it shoūld be lowered into the grave from the side of its head.

If the dead body is that of a female, then it shoūld be placed on the groūnd sūch that on the third halt, it is towards the Qiblah and shoūld be lowered into the grave sideways and a cloth shoūld be spread over the grave while lowering it.

It is also Mūstahab that the dead body shoūld be taken oūt of the coffin and lowered into the grave very gently,

and the prescribed sūpplications shoūld be recited before and dūring the actūal būrying of the dead body.

After the dead body has been lowered into the groūnd, the ties of its shroūd shoūld be ūnfastened, its cheek shoūld be placed on the groūnd, a pillow made of earth (dirt) shoūld be done ūp ūnder its head and some ūnbaked bricks or lūmps of clay shoūld be placed behind its back so that the dead body will nottūrn onto its back.

Before closing the grave, the person reciting the talqin shoūld hold the right shoūlder of the dead body with his right hand and shoūld place his left hand tightly on its left shoūlder and pūt his moūth near the deceased one's ear, and while shaking its shoūlders shoūld say thrice (the text in the doūble parenthesis):

The following is read if the deceased is a Male:

((إِسْمَعْ إِفْهَمْ يَا...))

Here the name of the deceased and his father shoūldbe called. For example, if the name of the deceased was Mūhammad and his father's name was 'Ali, then it shoūld said three times:

((إِسْمَعْ إِفْهَمْ يَا مُحَمَّدَ بْنَ عَلِيٍّ))

And then he shoūld say:

(هَلْ أَنْتَ عَلى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَـــهَادَةِ أَنْ لاَ الَهَ الاَّ اللّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً (صَلَّـــى اللّهُ عَلَيْهِ وَّ آلِهِ) عَبْدُهُ وَ رَسُولُهُ وَ سَيِّدُ النَّبِيِّـــينَ وَ خَاتَمُ الْمُرْسَلِينَ وَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّـــينَ وَ إِمَامٌ افْتَرَضَ اللّهُ طَاعَتَهُ عَلى الْعَالَمِينَ, وَ أَنَّ الْحَسَـــنَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنِ الْحُسَيْنِ وَ مُحَمَّدَ بْنِ عَلِيٍّ وَ جَعْفَـــرَ بْنِ مُحَمَّدٍ وَ مُوسى بْنِ جَعْفَرٍ وَ عَلِيَّ بْـــنِ مُوسَـــى وَ مُحَمَّدَ بْنِ عَلِيٍّ وَ عَلِيَّ بْنِ مُحَمَّدٍ وَ الْحَسَنَ بْنِ عَلِـــيٍّ وَ الْقَائِمَ الْحُجَّةَ الْمَهْدِيَّ صَلَوَاتُ اللهِ عَلَيْهِمْ أَئِمَّةُ الْمُؤْمِنِينَ وَ حُجَجِ اللهِ عَلى الْخَلْقِ أَجْمَعِينَ وَ أَئِمَّتُكَ أَئِمَّةُ هُـــدىً أَبْرَارٌ يَا...)

Here the name of the deceased and his father's name should be taken, followed by:

(اِذَا أَتَاكَ الْمَلَكَان الْمُقَرَّبَانِ رَسُولَين مِنْ عِنْدِ اللهِ تَبَارَكَ وَ تَعَالى و سَئَلاَكَ عَنْ رَبِّكَ وَ عَنْ نَبِيِّكَ وَ عَنْ دِيْنِكَ وَ عَنْ كِتَابِكَ وَ عَنْ قِبْلَتِكَ وَ عَنْ أَئِمَّتِكَ فَلاَ تَخَفْ وَ لاَ تَحْزَنْ وَ قُلْ فِي جَوَابِهِمَا: اَللهُ رَبِّي وَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ نَبِيِّي وَ الإسْلاَمُ دِيْنِي وَ الْقُرْآنُ كِتَابِي وَ الْكَعْبَةُ قِبْلَتِي وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِمَامِي وَ الْحَسَنُ بْنُ عَلِيٍّ الْمجْتَبَى إِمَامِي وَ الْحُسَيْنُ بْنُ عَلِيٍّ الشَّهِيدُ بِكَرْبَلاَءِ إِمَامِي وَ عَلِيٌّ زَيْنُ الْعَابِدِينَ إِمَامِي وَ مُحَمَّدٌ الْبَاقِرُ إِمَامِي وَ جَعْفَرُ الصَّادِقُ إِمَامِي وَ مُوسَى الْكَاظِمُ إِمَامِي وَ عَلِيٌّ الرِّضَا إِمَامِي وَ مُحَمَّدٌ الْجَوَادُ إِمَامِي وَ عَلِيٌّ الْهَادِي إِمَامِي وَ الْحَسَنُ الْعَسْكَرِي إِمَامِي وَ الْحُجَّةِ الْقَائِمُ الْمُنْتَظَرُ إِمَامِي هَؤْلاَءِ صَلَوَاتُ اللهِ عَلَيْهِمْ أَئِمَّتِي وَ سَادَتِي وَ قَادَتِي وَ شُفَعَائِي بِهِمْ اَتَوَلَّى وَ مِنْ أَعْدَائِهِمْ اَتَبَرَّءُ فِي الدُّنْيَا وَ الأَخِرَةِ ثُمَّ اعْلَمْ يا...)

Here the name of the deceased shoūld be said, and thereafter the following shoūld be recited:

(إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى نِعْمَ الرَّبُّ, وَ أَنَّ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ نِعْمَ الرَّسُولُ, وَ أَنَّ عَلِيَّ بْنَ أَبِيطَالِبِ وَ أَوْلاَدَهُ الْمَعْصُومِينَ الأَئِمَّةَ الإِثْنَى عَشَرَ نِعْمَ الأَئِمَّةُ وَ أَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ حَقٌّ وَ أَنَّ الْمَوْتَ حَقٌّ وَ سُؤَالَ مُنْكِرٍ وَ نَكِيرٍ فِي الْقَبْرِ حَقٌّ وَ الْبَعْثَ حَقٌّ وَ النَّشُورَ حَقٌّ وَ الصِّرَاطَ حَقٌّ وَ الْمِيزَانَ حَقٌّ وَ تَطَائِرَ الْكُتُبِ حَقٌّ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لاَ رَيْبَ فِيهَا وَ أَنَّ اللهَ يَبْعَثُ مَنْ فِي الْقُبُورِ)

Then the following words shoūld be said:

((أَفَهِمْتَ يَا . . .))

Here the name of the deceased shoūld be said, and thereafter the following shoūld be recited:

(ثَـــبَّـــتَكَ اللهُ بِالْقَوْلِ الثَّابِتِ وَ هَدَاكَ اللهُ إِلى صِـــرَاطٍ مُسْتَقِيمٍ، عَرَّفَ اللهُ بَيْنَكَ وَ بَيْنَ أَوْلِيَائِكَ فِي مُسْتَقَرٍّ مِـــنْ رَحْمَتِهِ)

Then the following words shoūld be ūttered:

(أَللَّهُمَّ جَافِ الأَرْضَ عَنْ جَنْبِيهِ وَاصْعِدْ بِرُوحِهِ إِلَيْـــكَ وَ لَقِّهِ مِنْكَ بُرْهَاناً أَللَّهُمَّ عَفْوَكَ عَفْوَكَ)

The following is read if the deceased is a Woman

((إِسْمَعِي إِفْهَمِي يَا...))

Here the name of the deceased and her father shoūld be called. For example, if the name of the deceased was Fatimah, and her father's name was 'Ali, then it shoūld said three times:

((إِسْمَعِي إِفْهَمِي يَا فَاطِمَةَ بِنْتِ عَلِيٍّ))

And then he shoūld say:

(هَلْ أَنْتِ عَلى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَــــهَادَةِ أَنْ لاَ اِلَهَ الاَّ اللّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً (صَلَّــــى اللّهُ عَلَيْهِ وَّ آلِهِ) عَبْدُهُ وَ رَسُولُهُ وَ سَيِّدُ النَّبِيِّــــينَ وَ خَاتَمُ الْمُرْسَلِينَ وَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْوَصِيِّــــينَ وَ إِمَامٌ افْتَرَضَ اللّهُ طَاعَتَهُ عَلى الْعَالَمِينَ, وَ أَنَّ الْحَسَــــنَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنِ الْحُسَيْنِ وَ مُحَمَّدَ بْنِ عَلِيٍّ وَ جَعْفَــرَ بْنِ مُحَمَّدٍ وَ مُوسى بْنِ جَعْفَرٍ وَ عَلِيَّ بْــــنِ مُوســـى وَ مُحَمَّدَ بْنِ عَلِيٍّ وَ عَلِيَّ بْنِ مُحَمَّدٍ وَ الْحَسَنَ بْنِ عَلِـــيٍّ وَ الْقَائِمَ الْحُجَّةَ الْمَهْدِيَّ صَلَوَاتُ اللهِ عَلَيْهِمْ أَئِمَّةُ الْمُؤْمِنِينَ وَ حُجَجُ اللهِ عَلى الْخَلْقِ أَجْمَعِينَ وَ أَئِمَّتُكَ أَئِمَّةُ هُــــدىً أَبْرَارٌ يَا...)

Here the name of the deceased and her father's name shoūld be taken, followed by:

(اذَا أَتَاكَ الْمَلَكَانِ الْمُقَرَّبَانِ رَسُولَيْنِ مِنْ عِنْدِ اللهِ تَبَارَكَ وَ تَعَالى وَ سَئَلاكَ عَنْ رَبِّكِ وَ عَنْ نَبِيِّكِ وَ عَنْ دِيْنِكِ وَ عَنْ كِتَابِكِ وَ عَنْ قِبْلَتِكِ وَ عَنْ أَئِمَّتِكِ فَلاَ تَخَفِي وَ لاَ تَحْزَنِي وَ قُلِي فِي جَوَابِهِمَا: اللهُ رَبِّي وَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ نَبِيِّي وَ الإِسْلاَمُ دِيْنِي وَ الْقُرْآنُ كِتَابِي وَ الْكَعْبَةُ قِبْلَتِي وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِمَامِي وَ الْحَسَنُ بْنُ عَلِيٍّ الْمجْتَبَى إِمَامِي وَ الْحُسَيْنُ بْنُ عَلِيٍّ الشَّهِيدُ بِكَرْبَلاَءِ إِمَامِي وَ عَلِيٌّ زَيْنُ الْعَابِدِينَ إِمَامِي وَ مُحَمَّدٌ الْبَاقِرُ إِمَامِي وَ جَعْفَرُ الصَّادِقُ إِمَامِي وَ مُوسَى الْكَاظِمُ إِمَامِي وَ عَلِيٌّ الرِّضَا إِمَامِي وَ مُحَمَّدٌ الْجَوَادُ إِمَامِي وَ عَلِيٌّ الْهَادِي إِمَامِي وَ الْحَسَنُ الْعَسْكَرِي إِمَامِي وَ الْحُجَّةِ الْقَائِمُ الْمُنْتَظَرُ إِمَامِي هَؤْلاَءِ صَلَوَاتُ اللهِ عَلَيْهِمْ أَئِمَّتِي وَ سَادَتِي وَ قَادَتِي وَ شُفَعَائِي بِهِمْ اَتَوَلَّى وَ مِنْ أَعْدَائِهِمْ اَتَبَرَّءُ فِي الدُّنْيَا وَ الأَخِرَةِ ثُمَّ اعْلَمْ يا...)

Here the name of the deceased shoūld be said, and thereafter the following shoūld be recited:

(إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى نِعْمَ الرَّبُّ, وَ أَنَّ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَ آلِهِ نِعْمَ الرَّسُولُ, وَ أَنَّ عَلِيَّ بْنَ أَبيطَالِب وَ أَوْلاَدَهُ الْمَعْصُومِينَ الأَئِمَّةَ الإِثْنَى عَشَرَ نِعْمَ الأَئِمَّةُ وَ أَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ حَقٌّ وَ أَنَّ الْمَوْتَ حَقٌّ وَ سُؤَالَ مُنْكِرٍ وَ نَكِيرٍ فِي الْقَبْرِ حَقٌّ وَ الْبَعْثَ حَقٌّ وَ النَّشُورَ حَقٌّ وَ الصِّرَاطَ حَقٌّ وَ الْمِيزَانَ حَقٌّ وَ تَطَائِرَ الْكُتُبِ حَقٌّ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لاَ رَيْبَ فِيهَا وَ أَنَّ اللهَ يَبْعَثُ مَنْ فِي الْقُبُورِ)

Then the following words shoūld be said:

((أَفَهِمْتِ يَا . . .))

Here the name of the deceased shoūld be said, and thereafter the following shoūld be recited:

(ثَـــبَّـــتَكِ اللهُ بِالْقَوْلِ الثَّابتِ وَ هَدَاكِ اللهُ إلى صِـــرَاطٍ مُسْتَقِيمٍ، عَرَّفَ اللهُ بَيْنَكِ وَ بَيْنَ أَوْلِيَائِكَ فِي مُسْتَقَرٍّ مِـــنْ رَحْمَتِهِ)

Then the following words shoūld be ūttered:

(أَللَّهُمَّ جَافِ الأَرْضَ عَنْ جَنْبِيهَا وَاصْعِدْ بِرُوحِهَا إِلَيْـــكَ وَ لَقِّهَا مِنْكَ بُرْهَاناً أَللَّهُمَّ عَفْوَكِ عَفْوَكِ)

Rūle 40: It is recommended that the person who lowers the dead body in the grave shoūld be tahir, bareheaded (no covering on his head) and bare-footed and he shoūld climb oūt of the grave from the side of the feet of the deceased. Moreover, people other than near relatives of the deceased shoūld pūt dirt into the grave with the backside of their hands and recite the following:

(إِنَّ للّهِ وَ إِنَّ إِلَيْهِ رَاجعُونَ)

"Verily we are (all) from Allah, and to Him is oūr retūrn".

If the deceased is a woman, then she shoūld be lowered into the grave by a mahram and in the absence of a mahram her kinsmen.

Rūle 41: It is Mūstahab that the grave be sqūare or rectangle in shape and its height is eqūal to foūr fingers' span. A sign shoūld be fixed on it for the pūrpose of identification, water shoūld be poūred on it and then those present shoūld place their hands on the grave parting their fingers and inserting them into the groūnd. One shoūld then recite Sūrah al-Qadr seven times and pray for forgiveness of the departed soūl by saying:

(أَللَّهُمَّ جَافِ الأَرْضَ عَنْ جَنْبِيهِ وَ أَصْعِدْ إِلَيْكَ رُوحَـهُ وَ
لَقِّهِ مِنْكَ رِضْوَاناً وَ أَسْكِنْ قَبْرَهُ مِنْ رَحْمَتِكَ مَا تُغْنِيهِ بِـهِ
عَنْ رَحْمَةِ مَنْ سِوَاكَ)

Sūrah al-Qadr

بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ

﴿إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ
﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنَزَّلُ الْمَلاَئِكَةُ

وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ ﴿٥﴾

Rūle 42: It is Mūstahab that when the people who attended the fūneral have left, the gūardian of the deceased or the person the gūardian grants permission to, shoūld recite the prescribed sūpplications for the deceased.[3]

Ṣalatūl Wahshat

Rūle 43: It is recommended that on the first night after the būrial of a deceased, two Rak'ats Ṣalatūl Wahshatbe offered for it. The method of offering this prayers is as follows:

In the first Rak'at, after reciting Sūrah al-Ḥamd, Ayatūl Kūrsi shoūld be recited once; and in the second Rak'at, after Sūrah al-Ḥamd, Sūrah al-Qadr shoūld be recited10 times, after saying the Salam, the following sūpplication shoūld be recited:

(أَللَّهُمَّ صَلِّى عَلى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ
وَ ابْعَثْ ثَوَابَهَا إِلى قَبْرِ..)

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3 These prescribed supplications can be found in the detailed books of Fiqh.

Here the name of the deceased and his or her father's name shoūld be mentioned.

Rūle 44: Ṣalatūl Wahshat can be offered on the night of the būrial of the deceased at any time, būt it is better to offer it in the early hoūrs of the night following 'Isha prayers.

The rūles concerning the bereaved family

Rūle 45: It is Mūstahab that after the būrial, the bereaved family is consoled, and that they shoūld be prayed for in regards to their well being. However, if the condolence is given long after the death, and if it serves to revive the sorrowfūl memories, then it shoūld be avoided.

It is Mūstahab that food be sent to the members of the family of the deceased for 3 days. It is, however, Makrūh to eat with them in their homes.

The discoūragement of eating with the members of the family of the deceased for three days, and the recommendation behind sending food to their hoūse

1. Imam as-Ṣadiq (Peace be ūpon him) said, "Eating food with the members of the family of the deceased is one of the actions of the people who lived dūring the time of Ignorance (the period before the Prophet of Islam (Peace be ūpon him and his family)). However, the way of Islam is that food shoūld be sent to their hoūse, jūst as the Prophet of Islam (Peace be ūpon him and his family) did

after the passing away of Ja'far ibn Abi Ṭalib (Peace be ūpon him).[4]

2. In another hadith on the same topic, it has been narrated that Imam as-Ṣadiq (Peace be ūpon him) said, "When Ja'far ibn Abi Ṭalib (Peace be ūpon him) was martyred in the way of Allah, the Prophet of Islam (Peace be ūpon him and his family) went to his wife, Asmā bint 'Amish, and after consoling her on the loss of her hūsband, ordered that food be sent to the hoūse of Ja'far. Thereafter, this practice became the Sūnnah of the Mūslims and ūntil today, this Sūnnah has remained."[5]

Crying for the deceased

1. Imam as-Ṣadiq (Peace be ūpon him) said, "Verily the Prophet Ibrahim al-Khalil (Peace be ūpon him) asked Allah (SWT) to give him a daūghter so that after her death, he woūld have someone to cry over."[6]

A believer is content with whatever Allah decides

1. A person once asked Imam as-Ṣadiq (Peace be ūpon him), "How do we know who a trūe Believer is?" The Imam replied, "A trūe Believer is one who sūbmits (withoūt qūestion) to Allah (SWT) and is content with whatever Allah (SWT) gives him - whether it be

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[4] Wasā'il ash-Shī'a, Volume 3, Page 237

[5] Ibid., Volume 3, Page 237

[6] Ibid., Volume 3, Page 242

something that brings him pleasūre and happiness, or something that brings him anger and rage."[7]

A believer is always sūrroūnded by difficūlties

1. Mūhammad ibn Bahlūl relates from Imam as-Ṣadiq (Peace be ūpon him) that he said, "A Believer's station and position (with Allah (SWT)) is like that of a scale, meaning that as his faith increases, his difficūlties also increase."[8]

2. It has been narrated that Imam as-Ṣadiq (Peace be ūpon him) said, "Whenever a person is afflicted with difficūlties, it is recommended that he remember the difficūlties that the Prophet of Islam (Peace be ūpon him and his family) was faced with, since there is no one who faced greater difficūlties than him."[9]

3. When the brother of Ishas ibn Qais left the world, Amir al-Mo'minin 'Ali ibn Abi Ṭalib (Peace be ūpon him) went to see him and offer his condolences. After this, he said, "If yoū show impatience and grief (concerning the deceased), then yoū have fūlfilled the rights of yoūr family; and if yoū show patience, then yoū have fūlfilled the right of Allah (SWT). Therefore, if yoū observe patience over incidents that happen to yoū, then yoū are

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[7] Ibid., Volume 3, Page 252
[8] Ibid., Volume 3, Page 263
[9] Ibid., Volume 3, Page 267

to be praised and commended; būt if yoū have grief and anxiety and are not patient when things befall yoū, then yoū will be blamed and rebūked."[10]

The reward will be taken away from one who is not patient in the face of difficūlties

1. Zūrarah related that Imam as-Ṣadiq (Peace be ūpon him) said, "Someone who hits his knees when a misfortūne befalls him (becaūse of not having patience), loses the reward of that misfortūne."[11]

Explanation: This hadith has been related from the Prophet of Islam and 'Ali ibn Abi Ṭalib, and Mūsa ibn Ja'far (Peace be ūpon all of them) in which all of them have mentioned that the reward of that which has come to pass, is taken away for not having forbearance and patience in front of the difficūlties and hitting the knees (as a sign of grief).

The reward for saying "Indeed we are all from Allah (SWT), and to Him is oūr retūrn"

In a well known hadith from a companion of Imam Mūhammad al-Baqir (Peace be ūpon him), it is stated that, "I heard the Imam (Peace be ūpon him) say that anytime a Believer is strūck with problems and difficūlties in this world, thattime one says:

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[10] Ibid., Volume 3, Page 270

[11] Ibid., Volume 3, Page 270

إِنَّا للهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

Then Allah (SWT) forgives him his past sins. Of coūrse these are the minor sins, not those which are coūnted as the major sins, since the major sins are those which Allah (SWT) has promised the pūnishment of the fire of Hell for, which if performed continūoūsly, gūarantee one the fire of Hell."

The Imam (Peace be ūpon him) also said,"If at anytime in one's life, one recollects aboūt a tragedy that befell him, and then repeats:

إِنَّا للهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

Along with these words, if he thanks Allah (SWT), then Allah (SWT) will forgive him those sins that occūrred dūring the time one said the above sentence, except for the major sins."

The reward for offering condolences

1. It has been narrated from the Prophet of Islam (Peace be ūpon him and his family) that he said,"Whoever offers condolences to one who is grieving, then on the Day of Jūdgement, he will clothed with a beaūtifūl and respectfūl robe."[12]

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[12] Thawāb al-'Amāl, Page 441

2. It has been narrated in a hadith from Imam Ja'far as-Ṣadiq (Peace be ūpon him), that the Prophet of Islam (Peace be ūpon him and his family) said, "Whoever consoles a person who has had a misfortūne befall him will receive the same reward - withoūt any decrease - as the one who is facing the tragedy."[13]

The help those who are in grief receive from Angels

1. Abū Basir narrated that Imam Mūhammad al-Baqir (Peace be ūpon him) said, "Verily, Allah (SWT) has commanded the angels in the graveyard that when the people leave the deceased one, then they (the angels) shoūld take a hand fūll of dirt and sprinkle it aroūnd those who are leaving and say to them to forget that what they have jūst seen. If this was not done (and the tragedies and misfortūnes were never forgotten), then not a single person woūld be able to enjoy life."[14]

The reward for soothing and comforting an orphan

1. In a hadith narrated from Ghiyath ibn Ibrahim from as-Ṣadiq from his father from his forefathers (Peace be ūpon all of them) that Amir al-Mo'minin (Peace be ūpon him) said, "Anytime a believing man or woman - places their hand on the head of an orphan to comfort him, then Allah

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13 Ibid., Page 441

14 Wasā'il ash-Shī'a, Volume 3, Page 278

(SWT) records a good deed in the amoūnt of the nūmber of hairs that their hand covers."[15]

2. Abi Mariūm Ansari relates that the Prophetof Islam (Peace be ūpon him and his family) said, "When an orphan cries, the 'Throne of Allah (SWT) shakes and at that time Allah (SWT) says,'Who is it that has made this servant of mine cry, of whom I have taken his father and mother while he is still in his childhood? By My Power and Glory, I will make Paradise incūmbent on that person who stops this child from crying.'"[16]

The reward for having patience and forbearance

1. Abū Ḥamzah al-Thūmali realtes from Abi Ja'far al-Baqir (Peace be ūpon him) thathe said, "Whoever shows patience in the face of difficūlties and shows his inner strength, Allah (SWT) will add honoūr to his honoūr, and will make him enter into Paradise with Mūhammad (Peace be ūpon him and his family) and his Ahl al-Bait (Peace be ūpon all of them)."[17]

2. Abū Basir relates from Imam Ja'far as-Ṣadiq (Peace be ūpon him) that his father, Abū Ja'far (Peace be ūpon him) ūsed to say, "I show patience and forbearance with regards to the (bad) actions of my slave and some

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15 Thawāb al-'Amāl, Page 443

16 Ibid., Page 445

17 Ibid., Page 440

members of my family, and this is mūch more bitter for the moūth than colocynth. Verily, anyone who adopts patience and forbearance will receive the reward of one who fasts, stays awake dūring the night in prayer, and will attain the rank of a martyr who foūght alongside the Prophet (Peace be ūpon him and his family)."[18]

The reward for being patient over the death of a child

1. Imam as-Ṣadiq (Peace be ūpon him) said,"If the child of a person passes away ūnexpectedly (and a person bears the tragedy with patience), then the reward is greater than if after the death of that child, the man has seventy children and they remain alive and meet with Imam al-Zaman (Peace be ūpon him)."[19]

2. Imam as-Ṣadiq (Peace be ūpon him) narrates that the Prophet of Islam (Peace be ūpon him and hisfamily) said, "Anytime the child of a Believer passes away, Allah (SWT) knows best what the father says (at this loss). Thūs, Allah (SWT) says to the Angels of Death,"Did yoū take the soūl of this man's child?" The Angels reply, "Yes Allah." Then they are asked, "At that time when My servant was faced this difficūlty, what did he say?" The Angels reply, "Other than yoūr praise and the reciting of: إِنَّا للهِ و إِنَّا إِلَيْهِ راجِعُون he said nothing." Then Allah (SWT) will say,

[18] Ibid., Page 440

[19] Wasā'il ash-Shī'a, Volume 3, Page 246

‘(Even though) I took the light of his eyes (his child), with the exception of praising me and the reciting of إنّا للهِ و إنّا إليْهِ راجعُون, he said nothing else – thūs, I will būild a hoūse for him in Paradise, and will name that hoūse the *Hoūse Of Praise*”[20]

3. ‘Ali ibn Asbat narrated that, it was the cūstom of Imam as-Ṣadiq (Peace be ūpon him) that anytime a difficūlty arose, he woūld say, “Praise be to Allah that this difficūlty that has come is not a difficūlty in the religion (meaning not a test of his beliefs). Praise be to Allah (SWT) that it was only this amoūnt (and not more), since Allah (SWT) is the All-Powerfūl and coūld have made this trial greater than it is. Praise be to Allah (SWT) that this trial was pūt before ūs.’”[21]

Rūle 45: It is (also) Mūstahab that a person shoūld observe patience on the death of one of the near ones, especially on the death of his son, and, whenever the memory of the departed soūl crosses his mind, he shoūld say:

إنَّا للهِ وَ إنَّا إلَيْهِ رَاجعُونَ

“Verily, we are (all) from Allah, and to Him is oūr retūrn.”

[20] Ibid., Volume 3, Page 246
[21] Ibid., Volume 3, Page 247

One shoūld (also) recite the Holy Qūr'an for the sake of the departed ones. A person shoūld also visit the graves of one’s parents, pray for the blessings of Allah for oneself and shoūld make sūre the grave is solid so that it may not be rūined easily.

Rūle 46: As a matter of Ihtiyat, one mūst refrain from scratching one's face or body, or pūlling oūt one's hair as a sign of grief. However, slapping one's head or face is permitted.

Rūle 47: It is not permissible to tear one's clothes on the death of anyone, except on the death of one's father and brother, althoūgh according to Ihtiyat Mūstahab, one mūst not tear one's clothes on their death either.

Rūle 48: If a wife moūrning the death of her hūsband scratches her face caūsing blood to come oūt or pūlls her hair, then according to Ihtiyat Mūstahab she shoūld set a slave free, feed ten poor people, or provide them with clothing. The same rūle applies if a man tears his clothes on the death of his wife or son.

Rūle 49: The Ihtiyat Mūstahab is that while weeping over the death of any person, one's voice shoūld not be very loūd.

Glossary of Terms

Ḥaram: Forbidden, prohibited. It is necessary to abstain from the acts that are Ḥaram. If one who performs a Ḥaram act, sūch as eating pork, drinking alcohol, he will be pūnished.

Baligh: The age at which a Mūslim becomes responsible, meaning that certain acts sūch as Ṣalat, Saūm, Ḥajj, etc.. become Wajib ūpon him or her. It can be proven by certain ways, the most common is the completion of 15 lūnar years for a boy and 9 lūnar years for a girl.

Dafan: The actūal būrial of the dead body.

Hūnūt: The application of Camphor on the deceased's forehead, palms, both the knees and both the big toes of the feet.

Ihtiyat Mūstahab: Recommended Precaūtion. Its significance is the same as that of Mūstahab. When a Mūjtahid ūses this term, he means that there is no solid proof for that particūlar act being Mūstahab, būt his standards of precaūtion demand that it be considered as Mūstahab.

Ihtiyat Wajib: Obligatory Precaūtion. Its significance is the same as that of Wajib with the difference that in the rūles where a Mūjtahid says it is "Obligatory precaūtion", yoū have the option of leaving his taqlid (following) in that particūlar problem, and following the rūlings of the second most knowledgeable Mūjtahid in that problem *(in order words, perform 'Rūjū).*

Irtimasi: A form of Ghūsl/Wūdhū in which the entire body is sūbmerged ūnder water at one time.

Kafan: The three pieces of cloth (for the man) and the foūr pieces of cloth (for the woman) ūsed to cover a deceased Mūslim.

Makrūh: Reprehensible, disliked. The acts whose performance is not pūnished, būt whose avoidance is rewarded, e.g., eating in the state of Janabat.

Mūbah: Permitted, allowed, lawfūl, legal. The act or thing which is permitted and lawfūl. There is no reward for performing it and no pūnishment for neglecting it, e.g., drinking tea. Mūbah is mostly ūsed for lawfūl things, not for permitted actions.

Mūstahab: Recommendable, desirable, better. The acts which if a person does not perform, is not pūnished for, būt whose performance is rewarded, e.g., the call to prayer, (Adhan).

Tartib: Literally 'in sūccession'. Commonly ūsed in conjūnction with Wūdhū and Ghūsl, meaning that the actions mūst be performed one after the other in a set order.

Wajib: Obligatory, necessary, incūmbent. An act which mūst be performed, and if performed, one will be rewarded and pūnished for neglecting it, e.g., the daily prayers, the fasting of the Month of Ramadan.